Right Lines

A RECIPE FOR RIGHT LIVING.

Ps.34:11-14 "Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days , that he may see good? Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good; seek peace, and pursue it."

INTRO. The O.T. statement of an ever-pressing problem in every age:"What man is he that desireth life and loveth many days that he may see good?

Putting it in our own language:"Who wants to be thoroly alive, to be lifted up above the plane of mere existance into worth-while achievement and realization?" What man is he who so wants to live as to get the real good out of all things-the meat ofthings, the kernel, the honey, the gist?

In the setting of his problem the Psalmist gives us a worthy recipe for right living. On the one had we have "the fear of the Lord', and on the other "keep thy tongue from ~~speaking~~ evil and thy lips from speaking guile"

The one expresses a certain relationship to God, and the other a certain relationship to man. And between these two, as tho growing out of them emerges the life of blessedness with its superior knowledge and understanding, with its motivations and actions allied to that which is the very high est and best to be had. It is like a plant, with a two-fold root, the one reaching into God, the other into man, resulting in the bringing forth of the blessed life, the abundant life with its finer appreciations of all that is good and true and noble.

Let us look at these two roots.

I. THE FEAR OF THE LORD.

1. Not fearfulness. No terror, no trembling cringing servitude. If it were, what an awful bondage the spritual life would be

Necessary

Necessary to go apart alone
to find out what seems to be the
biggest thing in all the world for
us to do & to be.

Alone with God, when we are
in sorrow or discouragement, to get
the comfort & strengthening we need.

"Serve the Lord with fear and rejoice."
Paul in letter to Philippians urges many times to rejoice, and yet he says,"work out your salvation with fear and trembling."
What, then, can be the true significance of the phrase,"the fear of the Lord"?

Primary significance allied to our word, reverence. "The fear of the Lord" is sensitiveness towards the Lord. The opposite of hardness, unfeelingness, benumbment.

The soul that fears God exercises a sensitiveness that detects God's most silent approach.

Sensitiveness towards God is the beginning o of wisdom. Sensitiveness in music is the beginning of musical ability. Sensitiveness in art is the beginning of artistic achievement. Sensitiveness towards God is the beginning of expertness in the knowledge and the doings of of God. This fear of the Lord"is the fountain of life." This is the beginning out of which all the ripe spiritual experiences of issue.

Listening to God. Welsh revival: minister asked by a humble saint in the church,"Can you guess what is the happiest time I have in religion?" The minister replied that they all were happy over the revival days, especially in the prayer meetings that were being held.

"Well, said the humble man,"that is all true, but I was not thinking about that. Then the minister suggested that it must be when he was in the act of prayer. Then the modest churchman answered,"You are getting near it now, but it is not exactly that. It is when I have done praying, and God and I are just chatting."

Dr.Henry Weiman expressed it in terms of dedication.

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What it means to be a Jew!

Israel

Dinah

Levi

Simeon

Reuben

Judah

Issachar

Zebulun

Dan

Naphtali

Gad

Asher

Joseph

Benjamin

II. Let us now conisder the second root as the source of the blessed life.

"Keep thy tongue from evil and thy lips from speaking guile." What a come-down this seems. But is it, afterall?

1. Is not our speech often the denial and even the destruction of our best life? Untrue lips creates fear in the heart, fear destroys all peace and security.

2. "Depart from evil." Turn from it. Dont play with it. Dont touch it. Leave all evil alone if you would experience the blessed life.

3. "Depart from evil and do good." The only effective way to combat evil is to do good. Without this positive ministry in goodness we soon relapse into sin. Positive goodness makes the higher life invincible.

4. "Seek peace and pursue it."
Not the peace of inactivity. But that of smooth-running machinery
We have to live together, in families, in communities, in nations. Unless there is a smooth-working of our participation with fellow men, we defeat whatever purpuse of the blessed life we may hold.
We are to work for right adjustments, and equitable fellowships.
Pursue it. We are not to let any tempo rary situation stall us. We are to continually strive for this great end of true fel lowship with our fellow men.
Weiman's conception of highest fellowship.

Con. Let us grow our blessed life on these two roots of life- a sensitive union with God a fellowship of love and goodness with men.